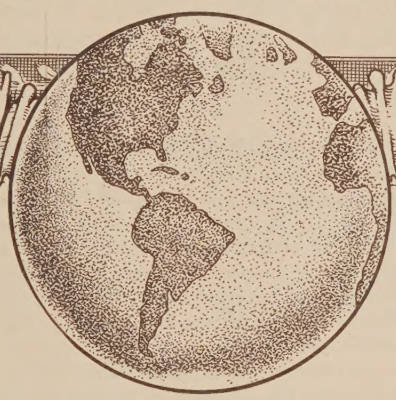
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

October 21, 1922



From Above

What do I care if the trees are bare
And the hills are dark
And the skies are gray?

What do I care for chill in the air,
For crows that cark
At the rough wind's way?

What do I care for the dead leaves there —
Or the sullen road
By the sullen wood?

There's heart in my heart
To bear my load —
So enough, the day is good!

Cale Young Rice.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

We have a loose way of talking of the Church and religion without differentiating between them. The Church may fail lamentably without giving the least reason for saying religion has failed. It may reap great successes that mean anything but a victory for religion. (*Alva W. Taylor.*)

υ λ

We hear much criticism of the young folks of to-day. The girls we call "flappers," the boys George Ade has called "19 year-old *roues*." It is rather interesting to note that John addressed his audience as "Ye offspring of vipers." Then they were vipers only because their parents were vipers! Whenever you find "wild" young people, you will find some "wild" parents not far away. It is quite fascinating to trace back the pedigrees of wicked young folks. The father may be steady and pious enough now, but what was he like at twenty? The mother may be devout and highly respectable now, but what kind of a daughter was she? These statements will make some folks very angry—but watch them! (*John R. Evers.*)

υ λ

In his speech at Marion, on July 4, President Harding said, "A free American has the right to work without any other's leave." The occasion for his statement was furnished by the coal and railway strikes. This sounds like good American doctrine. If enforced by the Federal Government, what would be its effect upon the conduct of strikes? Upon the closed shop? Upon the rank and file of union labor? (*Independent.*)

υ λ

No great spiritual movement ever flourishes on the mere liberty to believe whatever one wishes. The Kingdom of God is not achieved by proclamations against creeds and declarations of faith. What really matters for the progress of the Kingdom after all is the possession of some guiding vision, the grasp of some truth in comparison with which everything else on earth sinks into minor importance. No religious fellowship has a place of prophetic leadership in the life of humanity until it is mastered by some positive principle that comes as an evangel to the ears of weary and heavy-laden men. The negative note is always a handicap in spiritual undertakings. (*Rufus M. Jones.*)

υ λ

The wrath of a patient man and the war zeal of a pacifist burn with equal fury. (*Boston Herald.*)

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It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

A thing is not true because it is old, but if it is true it will endure until it is old.

* *

How flat and stale and unprofitable the laughter which has in it none of the flavor of pathos.

* *

Because the early frost nips the flowers shall we not be glad we had them through the long summer?

* *

Think not to resurrect the past in this new and vital age. As Lowell says, "Time makes ancient good uncouth."

* *

The mystic is often thought impractical, but afterwards we discover that he is more often the builder of worlds.

* *

It was only a scrap of paper he tossed into the contribution plate, but it made just as much noise as a ten dollar bill.

* *

Those old log cabins were most unsanitary and uncomfortable, but some pretty big men and women came out of them.

* *

Sin is often a matter of geography rather than of morals, or perhaps it is better to say that moral standards are determined by location.

* *

The competition of the churches is pretty bad, but it is possible to eliminate a good many by co-operation, losing thereby the saving remnant.

* *

He who reads only books appertaining to his business, locks himself inside his own little shop and never even looks out of the window.

* *

The man who makes of his Sunday but a day to loaf, physically, mentally, and spiritually, is on the way towards loafing all the rest of the week.

* *

A living church must grow or die; the church of yesterday is not big enough for to-day, and the church of to-day will not measure up to the needs of to-morrow.

* *

Would co-operation work if all the ministers were to pool their salaries and then divide equally? We stand appalled at the probable suffering of the men with the big salaries!

Some write beautiful prayers, some publish prayers for others to read, and there be some who pray.

* *

Just what is the status of the man—or woman—who goes to church not to worship God, but to beat the other side in a church attendance contest?

* *

If there is so much difference of opinion regarding conditions in Germany among those who have been there, what are we to think of the descriptions of heaven by those who have not been there?

* *

Good Business

All the business enterprise is not in the North. There is a church in Miami, Florida, a Methodist church with an all round Christian pastor, one who is not afraid of being contaminated by heresy, so sure is he of his own Gospel connection. He invites the Universalist minister into his pulpit, and the heavens do not fall! Dr. Merrill's church is the largest in the city, seating 2,000, and it is filled twice every Sunday during the season, and many times during the week, for it is an open-door church, and has tremendous civic influence. But though so very big, it would be bigger for the larger service it can render. The pastor wants all his people to know about his denomination, and so with the consent of his trustees he proposes to place his church paper in every home, and begins his campaign by purchasing 340 subscriptions to be distributed among those not already subscribing. This is an investment of over $800, made by business men in a business enterprise, and it will pay in real cash dividends to the church. The church paper in every home spells success for the church.

* *

We Have Put Our Minds upon Them

In George Kennan's Biography of E. H. Harriman we read that "when the elderly pedestrian, Weston, started for a walk across the continent, a newspaper editor in New York conceived the idea of interviewing the successful business men of the city who had passed the prime of life, and asking them whether they thought they could accomplish a similar feat. When a reporter propounded the question to Mr. Harriman, the great financier looked at the young man for a moment and then said: "Yes, if I put my mind on it." There is one of the secrets of Mr. Harriman's great life. He put his mind on what he was doing. That is something we have learned in our experience. When-

ever we have really set our minds on doing something big we have succeeded. We set our minds on a drive for a million dollars, and we reached our goal. Now we have set our minds on a Memorial Church at Washington and a Perin-Cate Home for Boys in Japan. Having put our minds upon these two worthy enterprises we are bound to succeed. A wise person once remarked, "We can, if we will." Universalists all over the world, having put their minds on these new ventures, are saying, "We can and we will!"

* *

THE KAISER AND SOCIAL LEGISLATION

THAT the ex-Kaiser of Germany, who ruled by the will of God and no other, feels obliged to appeal to the public sentiment of mankind, marks a great change.

His Memoirs, now being published simultaneously in all countries of the civilized world, including France, lift a veil from many things of public interest but especially from the inner life of the author himself.

Admitting that he is a special leader, with every temptation to make out a good case for himself, the mere fact that he knows anything at all about some subjects, will surprise a majority of the people of the United States.

While he was still Prince William he became "captivated" by the study of economic questions. He studied "canal construction, highway building, forestry, betterment of dwellings, introduction of machines into agriculture," and "their co-operative development."

His break with Bismarck came because he espoused the cause of the laboring man. Back in 1881 the Iron Chancellor himself put through workingmen's insurance and other labor laws, but by 1889 he had become convinced that mere sops to socialism encouraged socialism, and that there should be no concessions.

In his account of the great Westphalian coal miners strike of 1889, the Kaiser describes the operators everywhere as calling for troops, the troops anxious for action, Bismarck determined to take strong measures, while he regarded himself as the Kaiser of the workingmen as well as of the mine owners.

"Reports received showed that many a wish of the workers was justified and, to say the least, entitled to sympathetic investigation." "I said that it was my duty to take care of those Germans who were used up in industry, to protect their strength and better their chances of existence."

The Kaiser is careful to say that Bismarck was not a foe to the laboring classes, but that he believed that everything done for them must be done because it was the mature judgment of the government and not because of a demand. Bismarck would not admit the principle of the co-operation of the laboring man in decisions made. Because he, the Kaiser, insisted that the workingman should be called into the conference, he incurred the hostility of powerful groups in Germany for many years.

Government protection on one hand, the mailed fist on the other hand, was the policy of Bismarck.

"I, however," says the Kaiser, "desired to win over the souls of the German workingmen and I fought zealously to attain this goal. I was filled with the consciousness of a plain duty and responsibility toward my entire people—also therefore toward the laboring classes. What was theirs by right and justice should become theirs, I thought."

Just how far the Kaiser was responsible for the social legislation of Germany, we do not know.

Germany before the war had compulsory insurance for workingmen, and minimum wage boards; cities purchased the land immediately around them and controlled its development; public health measures set an example for the world and tuberculosis especially had been brought under control.

One does not have to believe in the German system of government under the Kaiser, nor endorse the course of Germany in declaring war, in order to recognize the progressive steps Germany had taken. Nor does one need to accept the Kaiser at his own valuation in order to listen with open mind to his side of the story, find pleasure and profit in looking at the world from his standpoint, and recognizing that perhaps "not even the devil is as black as he has been painted."

* *

"A HAPPY WARRIOR"

AT the Conference for a better social order at Lake Mohonk last May, Wm. Austin Smith, editor of the *Churchman*, New York, was an important figure. Of all the speakers, he was the only one to use manuscript, but his address upon "War and the Churches" was the event of the conference and it was published in full by nearly all the religious journals of the United States.

His personality itself promoted the objects of the Conference.

Well-groomed, jaunty, debonair, alert to everything, seeing the funny side, deeply serious underneath, he was the life of the circle which gathered about him on the broad porches between the sessions. He was, as they said, "a real fellow," "a good comrade," "a happy man who had found his job."

None of us dreamed that at that very moment "his heart and his aorta were sufficiently damaged," as his physician put it, "to have made an invalid of an ordinary man years ago," and that "his chronic Bright's disease extended back over a period of twenty-five years."

In spite of the incessant nagging of pain and the drag of weakness, he radiated cheer. In spite of bitter opposition to his policies as the editor of the *Churchman*, the loss of subscribers, and much quiet but powerful pressure to induce him to change, he held fast and fought hard against cruelty and injustice and for Christian unity.

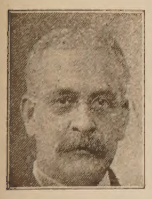
He made the *Churchman* over. He made popular the Episcopal Church where it was little known. He moulded public opinion, and he finally doubled his subscription list.

Unity of liberals with such men as William Austin Smith does not have to be promoted. It exists already.

And it is greatly to the credit of the Church called Protestant Episcopal that it is big enough to hold many men like the brilliant and consecrated editor of the *Churchman*.

We join in the prayer of the editor of *Christian Work* that his mantle may descend not only on his successor in the *Churchman*, "but on the whole brotherhood of the religious press in America."

Front Porch Studies



IT takes a long time to pay for a short pleasure. That was my wise or otherwise observation as I looked over my porch rail and saw a young boy, thrilling with the spirit of competition, plunge to cross the street in front of a rapidly moving automobile. There was no real reason why he should do it, but he thought he could do it, and he gloried in the thought of doing it. But he did not do it. And a moment later he was being gathered up and rushed to the hospital, where it was found that one of his arms must be amputated, and though he "recovered" he must pay for that moment's thrill of foolish pleasure with a life-time handicap of an empty sleeve. Parents and friends must also pay; all the ambitious goals for that man-child must be shifted; a new door into life must be opened, a new life begun.

I recall a wonderful elm tree in the corner of the garden. Through the years it had been growing from the time when it rose scimiter-like from the ground, and pierced higher and higher with its point into the air, and then gradually stiffened into sturdy symmetrical shape, until it stood at last, topping in pride all other trees, glorying in the exuberance of its youth and strength. The stormy winds seemed but to caress its yielding arms. But one night there came a terrible ice storm, and all through the darkness could be heard the sharp crash of breaking branches, and in the morning where so recently had stood the majestic tree there was but a scraggly stump, which must begin life all over again. It was not the fault of the tree, nor yet of him who planted it. It just happened. But, doing its best, many years must pass before it comes back to the dignified and beautiful life which was its heritage. The risk and danger of three hours must be paid for with thirty years. The long reaching consequence is the price to be paid for events whether accidental or intentional, whether virtuous or criminal, and somewhere, if we go back far enough, we shall find a criminally careless connection; and somewhere, if we go forward far enough, we shall find the forces of reclamation and reconstruction at work. No one, it would seem, could know why that glorious elm was smitten, that is none of the wise men, but there was an Irish gardener who knew nothing of books, and he observed, "You fellows would not trim your trees, and so the Lord trimmed them for you!"

Well, perhaps so, but looking at the wreck of my elm, I could not avoid the conclusion that the Lord was no expert in tree surgery!

* *

It takes a good while to do anything, or grow anything that is really worth while, that is, to pay for what we get, whether it be good or evil. It is a long time since Eve stole apples out of the Garden of Eden, and tempted poor, weak old Adam to eat of the same; and just see what has happened to mankind since! With modern scholarship it appears that the fall of Adam and Eve was a fall upstairs, and their descendants are still stumbling upwards. There is much discussion as to the kind of apple it was which caused our far-back parents to fall, but sitting here on my Front Porch munching a Mackintosh Red right out of an orchard from the gate of which the angel with the flaming sword had gone away to lunch, I have settled for all time this theological and pomological question. If so be it was a Mackintosh Red with which Mamma Eve lured Papa Adam astray, I am convinced it would be worth five thousand years of banishment from Eden for five minutes of companionship with a perfect Mackintosh Red, however disproportionate the fitting of the punishment to the crime!

Now here is one of the famous "fundamentals" of theology satisfactorily settled, telling just how and why sin came into the world, with its long enduring and deplorable consequences! But there is something weird about this Porch of mine. It encourages heresy. It will break up any system of theology more than five minutes old! I am just recalling a print of a painting, by Raphael I think, which hangs on the wall of my room at the "Wayside Inn," in Sudbury, Mass. I say "my room," because it is the "Parson's Room," and was assigned to me for lo, these many years, not because of merit, but by grace. This picture shows Eve in the conventional costume of the times, being beguiled by a most attractive serpent. That which is unique about this picture is that the tree under which Mrs. Eve is standing is a fig tree, and the bewitching serpent is passing to her not an apple but a fig as the fruit of the tree of knowledge! Now, however alluring a ripe fig is gastronomically, it could never have any esthetic appeal. And I set my taste against Raphael's or any of the artist's group, and insist that it was a Mackintosh Red which wrecked our first parents—and I do not blame them—and set their descendants cutting up didos for some thousands of years.

* *

I have a friend who sometimes visits me on my Front Porch. He is rich and getting richer all the time. He is not to blame for this, he can not help it; his dollars sit up all night working for him! All he has to do is to sit by and calculate what he has left after the income tax is paid, and to fend off interested friends and to find, if he can, some even poor excuse for being so disgracefully rich. It all came from a foolish little thing, people said, but it turned out that many foolish and some wise people wanted the foolish thing, and straightway it began grinding out money, and nobody could stop it, and after all these years that foolish little thing has made him "rich beyond the dreams of avarice." And now he is suffering from a plethora of dollars, and thousands of people are eager to prescribe a cure, and show him how to be relieved of his wealth. I am one! But I have noticed that successful people become very conservative about accepting advice, and so they go on and on getting richer and richer, until along comes a very little piece of ptomained lobster advising him to quit, and quit he does, and he stays dead a long, long time!

Now I would not give my Porch for all the riches of the world, for riches are so impotent for the owners or users. They can buy things and buy things, but they can not buy life; they crave liberty, yet weave the

chains of captivity to business and to convention; they overload themselves with the things they would save, even as the big Turk, going home from a successful wrestling tour, strapped his winnings about his waist, and when disaster came to the ship he was carried down by the weight of his gold, while the poor returning emigrant with nothing floated to safety.

Here am I with never a care for the income tax man, for he has nothing on me except a small penalty because I did not report that I had nothing to report. I have my Porch as Diogenes had his tub, and Thoreau had his cabin. It is a portable porch, going wherever and whenever I wish, and in any form I may desire, taking with me such friends as are congenial, and pitching overboard any I do not want. The only people who are really poor in this world are those without imagination. But I have discovered that to be over rich in imagination is quite as bad as to be over rich in hard cash; it destroys its own function. So I have ballasted my Porch with just enough of common sense, and a certain adaptability which fits all conditions, so if I can not get lobster I can enjoy crab; and if I can not wear the most elaborate and stylish clothes, I go South where I do not need any!

I fell off my Porch once and nearly broke my neck. The fall lasted less than two seconds, the effect I paid in installments for about two years! I invited to my Porch one time, some years ago, a young life full of vivacity, thrilling with ambition, and thinking his way along the path of life to a bigger life. He stayed five minutes, but he has been with me the more than five years since.

Don't you see that all I have been saying and showing is just a profound argument—that is, more or less profound—in favor of one of the tenets of a small but very vital Church: the certainty of just retribution for all sin, and, per contrary, the certainty of just reward for all virtue? That is, this is a universe of law and order, and I am no longer worried as to consequences whether good or bad as I go sailing on my Porch out into the sunset.

F. A. B.

Out in the Big World

XVIII "Another League of Nations"

John van Schaick, Jr.

WHATEVER we may think about the League of Nations created by the Treaty of Versailles, most Americans who know about it are for the League of Nations brought into existence by the vision and initiative of the late Henry P. Davison, chairman of the War Council of the American Red Cross.

This League of Nations is the League of Red Cross Societies of the World organized at Cannes, France, in the spring of 1921.

Mr. Davison summoned me from Brussels to attend that meeting, and tried to get me to take a post in the permanent organization, and I therefore have watched the progress made with intense interest.

This organization is not the International Committee of the Red Cross, or as it is called sometimes the International Red Cross. The International Committee is a committee made up of the citizens of a single community—Geneva, Switzerland—with no delegates or representatives from other parts of the world, simply these gentlemen of Geneva who have agreed to be a neutral agency between nations in all matters arising under the Treaty of Geneva or the Red Cross treaty.

In time of war, this Geneva Committee or International Red Cross forward mail and packages of food to prisoners of war, visit and report on the condition of prisoners, investigate cases of "missing men," and circulate information among the Red Cross Societies of the world.

It is the one and only instance that I know of where a local committee, limited to citizens of a single community, has an international standing and performs an international service.

And yet in the very nature of the case this "International Red Cross" has not been an International Red Cross in any true sense of the word. It has not had the men or the money to make any campaign for Red Cross ideals or to do Red Cross work throughout the world. It has been strictly limited to a useful but small service, important, but comprising a fractional part only of what an International Red Cross ought to do.

The American Red Cross, working in both the allied nations and in the central powers before we went into the war and from Palestine to Vladivostok after we went into the war, everywhere in fact except in the central powers, came much nearer being an International Red Cross.

Mr. Davison saw all that. He believed also that the unparalleled altruism developed during the war ought not to be dissipated, that the remarkable organizations set up in doing war work ought not to be demobilized, and that, in many countries of the world, some of the work begun by the American Red Cross ought to be carried on.

There were terrible pestilences whose breeding places were well known and which every little while spread over considerable sections of the world. With the increase of communication, especially with the development of air service, this was bound to happen even more in the future than in the past. Bubonic plague might at any time come into San Francisco. Typhus might at any time get started in New York. There was neither safety nor humanity in drawing a cordon around a plague spot to hem in the disease. Somebody ought to pursue the ravening beasts into their lairs and destroy them.

There was everywhere in the world, likewise, a totally unnecessary loss of life among infants and children, and whole nations where little was done to check it. The American Red Cross had demonstrated in many parts of Europe how much could be done to check it. Somebody ought to stir up progressive and enlightened forces in all the countries to get those countries to do this work for themselves.

Eighty-five per cent of human inefficiency in eneral comes from sickness and accident which is reventable. Somebody ought to go up and down the orld and tell how. The American Red Cross had rganized public health instruction, rural nursing, first id and other agencies for service in the United States. hey had been used and exhibited and demonstrated n Europe during the war. It would be an impertinence for the United States to go on alone along these ines in foreign fields after the war. With others, however, uniting, all this American altruism and experience would be available. It would in fact arouse reat enthusiasm in the United States, to be able to o-operate.

And even calamities, wherever they occur in the world, could be dealt with much more effectively if ll outside Red Cross agencies should pool their resources and machinery for this kind of work.

Mr. Davison, I happen to know, held himself back because he did not want to bring a second International Red Cross into the field. He respected the gentlemen of Geneva. But for world wide work, their kind of an organization was impossible. Proud of their traditions and their real usefulness, they did not see how they could change the committee or take on these other tasks.

So at last, with their full understanding and consent, Mr. Davison sent out his call for great scientific leaders and war relief workers of five nations, France, Great Britain, Italy, Japan and the United States, to come to Cannes for a conference, and at that Conference the League of Red Cross Societies of the world was organized. Nobody else had any money and Mr. Davison arranged to finance largely the new organization with American money.

Nobody saw any rocks ahead. The war was ended. The new better world of "after the war" was about to come. Few, if any, knew that our enthusiasm was only a hectic flush, and that in reality the world was utterly exhausted. Few foresaw the bitterness, selfishness and reaction which have followed in the wake of war. It might have been better if in those first months Mr. Davison had arranged to endow, at least in part, this new world organization. But if he had it might easily have become moribund like so many endowed organizations.

Two dangers have confronted the new organization. One was that it might come to lean too heavily on the United States for support. This of course would be fatal to its growth in other lands. The other was that the United States, pulling out of many world tasks, might feel that this too was something which poor sick, exhausted, struggling Europe "must do for itself alone."

The American Red Cross changes its president with each change of Administration, for the President of the United States is the president of the American Red Cross, and the chief executive officer of the American Red Cross is appointed by the President of the United States. There has always loomed up the possibility of some new man coming in who would take some irrevocable step in relation to the League before he understood its marvelous possibilities and the service it can render even to this great, rich, isolated nation of ours.

No such danger, however, has confronted the League thus far, for Dr. Farrand, the first chairman after the war, had helped organize it, and Judge John Barton Payne, who succeeded Dr. Farrand, was an old enough hand in politics and statecraft to go and see for himself. He has been to Geneva to attend the Convention of the "League." And he brought back with him to the United States Sir Claude Hill, Director General of the League, to address the annual Convention of the American Red Cross, just held in Washington.

Sir Claude Hill, who has spent a life time in the service of the British government in India, has captured his American hosts. In no sense an orator, but able to express himself clearly upon his feet, a gentleman in the most exalted sense of that abused word, honestly appreciative of the best in the United States, sincerely devoted to the ideal of a better world understanding, it was a delight to hear him. And our American leaders privately in their offices and their clubs have assured one another, "He grows on me all the time."

Best of all, in this sick world of ours, when so many good works have had to be curtailed or abandoned, Sir Claude comes with a story of progress.

Forty-two national Red Cross Societies have joined the League. The League itself has helped organize fifteen new national Red Cross Societies since the war in countries where it did not exist, among them six in South America and several in eastern Europe. In other countries, the League has stimulated membership campaigns, in Norway, for example, increasing Red Cross membership from 10,000 to 120,000. In places as unlike as Chile, Holland and Great Britain there has been a similar success.

Six weeks work in Bulgaria by one League official got the Bulgarian government and the Bulgarian Red Cross Society to back up the organization of a Junior Red Cross which now has 65,000 members. Single-handed the League has been carrying on a most successful campaign for public health instruction in Finland, and in co-operation with the American Red Cross in Poland and other countries.

I am not attempting to report the address of Sir Claude Hill before the American Red Cross, nor to give a catalogue of League activities, nor to outline the vastly more important things bound to come in the future. I am simply trying to say that now and here is a League of Nations of which we are a part, organized to do most important work, and filled with highest ideals of all of our religions. It is entitled to our enthusiastic support and the American Red Cross for its work in fostering and supporting such an organization will arouse the enthusiastic backing of the American people when they understand it.

And what now smoothes out many a difficulty and misunderstanding is the announcement of Sir Claude that plans are well under way for the union of the League of Red Cross Societies and the International Red Cross.

No single thing that Sir Claude said gave a better indication of the wisdom of the League management than this:

"Fundamental in our policy is the stimulation and development of agencies in every country to carry

on the work of that country for themselves. Means are lacking. Development by indigenous agencies must be slow. There is this consolation, that, even if slow, with indigenous support they will be much more likely to grow strong and flourish later on."

Accompanied by a representative of the International Red Cross Committee, Sir Claude left the hall soon after his address and boarded a train for Chicago. At Chicago the general managers of two railroads met him, having held a fast overland train fifteen minutes for him. This enabled him to catch a steamer at Seattle and keep his next engagement in Siam. There, upon his arrival, a regional conference of the League of Red Cross Societies will be convened. Delegates of Japan, China, the Dutch East Indies, the French East Indies, Australia and New Zealand will meet to plan joint action against the great pestilences and to raise the standards of public health. A second "regional public health conference" will meet at Caracas, Venezuela, next summer and a third in Eastern Europe. As Sir Claude put it, "we hope by these Conferences to have the nations get on terms with their neighbors, discuss means and arrive at common action for the common good."

English Correspondence

THE question, "Who won the war?" has provoked much controversy since the armistice. It looks now as though the answer will be—Turkey! A little while ago one did not need to be an optimist to suppose that, whatever else the war had done or failed to do, it had at any rate freed Europe from the shadow of incessant trouble in the Near East. But now there is a new and more acute Balkan crisis, with a probability of complications that will endanger the stability of government in India and in every other part of the world where Mohammedanism is a power. There is perhaps no phase of the international question where Mr. Lloyd George's characteristic improvisation of adroit but short-sighted policies has brought so speedy a nemesis. The *Manchester Guardian* puts its finger on the spot when it emphasizes the blunder that was committed when the British Government, instead of returning Cyprus to Greece—a restitution to which it was bound by every obligation of honor—encouraged the Greeks to look for compensation elsewhere, with consequences almost as fatal as those of the famous expedition to Syracuse. As that paper remarks, although at the beginning of the war England annexed Cyprus as a military measure, no one imagined that she was going to keep in her possession an island where four out of five inhabitants were Greek, where the people were passionately anxious for union with Greece, and where her original claims were based on obligations that she had since repudiated.

If such grave issues were not involved, there are some features of the present situation that would appeal irresistibly to one's sense of the ludicrous. A few years ago, who could have believed it possible that he would live to see the *Daily Mail* engaged in a "Stop the War" propaganda? Saul among the prophets was a spectacle much less astonishing than that of this organ of imperialistic jingoism urging its readers to rally in opposition to further military adventures. It may be that this attitude is in part a revival of the old pro-Turkish policy that dominated the Conservative Party in Disraeli's days, but, even so, one's wonder is none the less at the strange sight of a paper like the *Daily Mail* suddenly transformed into an ardently anti-war organ. When it maintains that this issue can be settled by negotiation, one can not refrain from asking why other issues, which the same paper regarded as incapable of any solution except by force of arms, could not have been settled by negotiation also.

During his Birmingham pastorate Dr. J. H. Jowett made no attempt to acquire such an influence in public affairs as had been exerted by his eminent predecessor at Carr's Lane, Dr. R. W. Dale. The bent of his mind, as those who heard him during his ministry at Fifth Avenue must have discovered, is rather toward stimulating and guiding his congregations in matters relating to the devout life—though, of course, this contrast must not be interpreted as suggesting that Dale omitted to give personal religion its due prominence in his sermons. On his return from America Dr. Jowett continued the style of preaching which made his reputation. Since his retirement, however, from the responsibilities of the Westminster Chapel pastorate, he has shown signs of an intention to apply his gifts in a new direction. At the Copenhagen Conference the other day he surprised many of his friends by revealing a real power of leadership, and the impression has been confirmed by the issue of his *British Weekly* manifesto appealing to the churches to unite in a determined effort for the promotion of international peace.

The response from prominent representatives of the British churches, Anglican as well as Nonconformist, has been, in the main, warmly sympathetic. But one may doubt whether it is actually worth very much. There is never any difficulty in securing from church leaders the most ardent protestations of devotion to the cause of peace provided that the invitation is given at a time when their own country is not being mobilized for war. Many of the most enthusiastic supporters of Dr. Jowett's appeal were equally zealous pacifists in the days immediately preceding the Great War, but as soon as the call to arms sounded they were among the first to beat the war drum. There is not the least doubt that in another crisis the same thing would happen again. Their favorite formula is: "No one can hate war more than I do, but—"

* *

Party managers are not, as a rule, very keen about any kind of political education that is not directly aimed at getting votes. It is not to them that one looks for anything like a scientific attempt at the solution of political problems. But there have lately been two indications of a wider outlook. At Oxford there has been held this year a Liberal Summer School at which hundreds of party workers from all over the country met for careful study of the most pressing domestic and international questions. They followed

ith keen interest the lectures and addresses of com-etent experts, and the discussions were of real service throwing light upon many topics of current con-oversy. Then, too, the Labor Party now includes its organization a Research Department that lly deserves its name. The purpose of this branch the party's activities is not primarily propaganda, it the collection and publication of authoritative id trustworthy data on industrial subjects. It has st issued, for instance, a report of seventy or eighty ages on "Industrial Negotiations and Agreements" hich is full of valuable information, and is described the sort of document that might be produced by a overnment Department. This report includes an count, such as it would be difficult to find elsewhere, the history of Trade Boards and of the tendencies iat have shown themselves in their administration. he work of the Joint Industrial Councils and the Vhitley Committees receives similar attention. It is irely all to the good that the political parties should ius use their influence to promote a more system-ic study of public questions instead of merely con-erning themselves with electioneering.

When the contest at the polls does come, the abor Party hopes to be able to give a much better count of itself than in 1918. In spite of being ham-ered by a comparative lack of funds, it has already bout 450 prospective candidates, as against fifty-one t the last election. Many more would doubtless ap-ear in the field at short notice were a dissolution to e announced. It is satisfactory to see that the list icludes the names not only of prominent trade nion representatives but of the "intellectuals" who ave contributed so much to the political education of ie Labor Party. It has been a serious loss not only the Labor movement but to the public life of the ountry that such men as J. Ramsay Macdonald and hilip Snowden have been outside Parliament since ie end of 1918. Perhaps the most piquant candidature ill be that of H. G. Wells, who is to stand for the niversity of London constituency. Other men of tters of strong democratic sympathies will be con-esting seats in the Labor interest, as well as several fficers in the army and navy, Free Church ministers, nd quite a considerable number of University pro-ssors and teachers. Labor's women candidates ill include some notable personalities. Among them re Miss Margaret Bonfield, Mrs. Ayrton Gould, Miss icton Turbevill, Mrs. Margaret Pease, and Miss usan Lawrence, all of whom have given proof of a olitical capacity far above that of the average M. P. t the 1918 election the Labor Party suffered in many onstitutencies from lack of skillful and thorough rganization. That defect, according to all accounts, as been largely repaired during the interval.

The party is likely to derive another advantage om the more efficient propaganda that will be sup-lied by its press. The *Daily Herald*, its own repre-entative in daily journalism, has had conspicuous ierits as an exponent of policy, but in its supply of ews it has come far short of the standard set by the rdinary morning paper. The result has been that s circulation has been mainly among persons who ould supplement it by taking in another paper as well. few weeks ago, however, the *Herald* was reor-ganized, and one of the most competent professional journalists in England, Mr. Hamilton Fyfe, was appointed its editor. For many years he was one of the most valuable members of the staff of the Harmsworth press, but the war—during which he did brilliant service as a correspondent in the field —converted him from the straitest sect of Toryism into an ardent democrat and internationalist. With Mr. Fyfe's professional skill and experience to draw upon, the *Herald* ought to make rapid headway. At the same time the *Labor Leader*, the weekly organ of the Independent Labor Party, promises to acquire a new importance by coming under the editorial control of H. N. Brailsford, one of the best-informed British experts on foreign affairs, whose competence to deal with such subjects will already be known to those American readers who have followed his articles in the *New Republic*.

* *

A problem of more than purely denominational interest is just now confronting the Church of England. That Church is at present divided into thirty-eight dioceses, in several of which the bishop is assisted by a suffragan. There is a movement for the creation of eleven or twelve new sees, on the ground that the population has so increased as to make adequate episcopal supervision impossible on existing lines. The controversy on this subject really involves the question of what a bishop's functions should be. If it is conceded that he should be easily accessible to all his clergy and that he should be personally in touch with everything that goes on in his diocese, then the case for an increase in the number of bishoprics is clearly proved. But there is much to be said on the other side. Even the initial cost of establishing several new sees would absorb funds that are urgently needed for other purposes. And there is some doubt whether, after all, it is wise policy to occupy the mind and the time of a bishop with matters of parochial detail that do not require the attention of a first-class man. The Bishop of Norwich points out that the importance of comparatively small affairs is liable to be exaggerated by the mere fact of their being brought to the cognizance of the bishop. "If," he says, "the bishop handled every little dispute arising in a parish, the work would be done worse than is the case now, when a member of the fine body of archdeacons and rural deans, living in close touch with the bishop, can judge of the size of a problem, and either settle it or report to the bishop if necessary." Another consideration, put forward by Dr. J. H. Skrine, is that the great posts are needed to attract and employ the man of genius for affairs—the statesman ecclesiastic. And the statesman, he argues further, is needed not only for the good administration of affairs but for the sound development of Church thought. Dr. Skrine endorses a recent dictum of Dean Inge's that at present the Church of England is ruled "by the half-educated" among the rank and file, who are not sufficiently put in their place by the leaders of the Church. "We require," he says, "to have authorities somewhere of whom these often importunate directors of the Church conscience will be a little in awe."

London, Sept. 22.

"Only a Package of Letters"

Dorothy Hall

Knightsbridge, May 17, 1922.

Monday night we went to a big Jewish meeting led by Hertz (isn't he some big-bug in the Zionist movement?) in favor of the League of Nations. Lord Robert Cecil spoke and he certainly makes an admirable impression. He gave a concise outline of the League of Nations with some examples of what it had already done and urged its support, appealing particularly to the Jews of course, and ending up with that "shall beat their swords into ploughshares" quotation very well rendered. The audience certainly responded to every scathing reference to war as an evil. I couldn't help thinking of them as they probably were four years ago, waxing just as enthusiastic over brass bands and long-range guns, and to much more purpose. They worked hard enough for their stupid old war, but I have no doubt they go home now and forget all about the League of Nations.

Yesterday morning Anne and I went to the Tate Gallery and saw all the modern art we could digest for one day. They feature Watts and Burne Jones and Ford Maddox Brown and Turner. I do enjoy these things so much more than" old masters." I saw the picture you always liked so much of the doctor with his chin on his hand watching the sick child.

Yesterday afternoon on our way to dinner with some friends of Mrs. Branch we stopped at Stokepoges and wandered round the churchyard. The birds were singing exquisitely. I don't believe I've ever heard such beautiful sounding birds in America. I wish Mr. Eustis could have seen some of the clumps of box.

We had dinner with a friend of Mrs. Branch who has a lovely place at Beaconsfield. She is a Danish woman who came to the United States, took avidly to Greenwich Village and Max Eastman, and finally met and married in Indiana an Englishman, a Quaker. They are now settled here and have three adorable small boys. The house is very Scandinavian, emphasizing spaciousness. There is very little furniture, and plaster walls and rough beams. The grounds are very extensive, cherry orchards, bluebells and daffodils growing all over amongst the grass, and there is a great hedge of flowering laurel. Some of the farm buildings are over three hundred years old. We had a delicious dinner and then drove home in the dusk. It was certainly a very satisfactory day.

Mrs. Branch came back from Oxford very enthusiastic about the place she had looked at there about four miles from the University, very near the river, with beautiful gardens and tennis court. It belongs to Sir George Dashwood, who lost three sons and almost all his money in the war so that he and his family have had to give up one beautiful place in the North where they formerly lived, and now can't even afford to stay here. Mrs. Branch said they were charming people. The place is very near a friend of hers, so we would get to know people. She goes down again this week-end so it probably will be decided then.

* *

London, May 21, 1922.

I seem to have very little time to write lately, we have so much to do and I am enjoying myself *so!* Wednesday after I wrote you last we had tea wit Beatrice Harraden, author of "Ships That Pass in th Night." She is a little bit of a thing like a wire haire terrier and funny as a crutch. Then the next day w went out to Windsor in the motor, had lunch ther and went through the Castle with a perfectly ridicu lous guide who kept pointing out towers and room where "Hannie Boleyn fled to when she got int trouble with Henry VIII." What I liked best abou the place was the garden in the old moat, with blue bells and yellow and red tulips growing all over th grassy sides. We climbed to the top of the tower an saw half England spread out under us. It is such lovely, lovely country.

Mrs. Branch heard from the owner of the hous she thought she wanted and it can't be had until th first of July, so that rather rules it out. She has gon back to Oxford this week-end (Robert Bridges an Masefield were to be at dinner last night!), so she ma find something else. Anne and I drove down with he in the motor Friday and came back by train. It about the most beautiful ride I have ever taken. Th country is so lusciously green and the villages with the red-tiled roofs cuddled so in a dip of the fields a lovable beyond words. Every house has its spec of a front yard crowded full of flowers. Oxford wa breath-taking, it was so lovely. We decided we mu certainly settle there.

It is quite hot to-day and I have done nothin so far. Anne and I are going down town for lun somewhere and then spend the afternoon explorin

The baby has three teeth and every morning w rush at him to see if there are any more.

I am so happy I expect to wake up any minu and find the whole thing isn't true. I hope the sum mer lasts like this.

* *

London, May 23, 1922.

Mrs. Branch returned from Oxford yesterda and she *has* the house! The nice one of Sir Geor Dashwood's that I wrote you about. We move June 8, and we go down to Oxford this Thursday a settle in lodgings until then. Everything soun perfectly wonderful. This friend of hers she visit lives right near by and has slews of guests all the tim tremendously interesting people. I am so excited am breathless.

Yesterday Anne and I went to Mme. Tusseau wax-works and were quite thoroughly bored. T Chamber of Horrors is as mild as milk and we we disgusted to think we went at all.

* *

Sutton Courtenay, May 26, 1922.

We are in the loveliest place you can imagi It is evidently an old manor house made over into hotel and we have charming rooms and perfectly d licious things to eat. We are settled here for two wee until we move into the house at Abingdon. The tr round about this part of the country are beautif whole rows of chestnut trees in blossom, both wh and pink; yellow labernum, lilacs all over the pla and the roads are lined with flowering hawth

hedges. Then there is white wistaria over the front door here. The village is very picturesque, with thatched houses and little girls in pinafores.

Anne and the baby and nurse came down in the motor yesterday with all the small luggage inside and the baby's pram and crib on top. Mrs. Branch and I came by train with the trunks. When we arrived at Didcot, the nearest station, all nine trunks were piled on a truck, wheeled the length of the platform and then taken off one by one and carried by hand down a long flight of steps and along an underground passageway to the street. Enterprising country this.

I wish you were here to enjoy it all with me, because I am having such a wonderful time.

* *

Sutton Courtenay, May 29, 1922.

Everybody says we are here for a particularly beautiful year of the hawthorn, and I certainly can't imagine it any more lovely. There are whole hedges of it snowy white along the roadside and the edge of the meadows. I never did smell anything so delicious as this countryside. It is quite light until ten o'clock and after so we generally go for a walk in the evening, and night before last we heard a skylark. He gave us a complete exhibition, climbing away up until he was nothing but a speck and simply bursting his little throat all the time, and then dropped suddenly like a little round stone right into the middle of a field of buttercups.

We went to Oxford to see a tennis match on Saturday and afterwards walked through the quad of St. John's College, which is supposed to be the most lovely just now. All the gardens and lawns are so perfectly cared for. Anne says anybody would know where we were brought up because we carefully skirt every grass plot. I can't help expecting to hear a policeman's whistle every time I walk across one of these smooth green lawns.

It is Eights Week at Oxford now, and we are going this afternoon to see the races. We stopped and watched the river awhile as we came by Saturday and it is certainly picturesque, the house boats lining the bank crowded with gaily dressed girls and men in startling blazers, and punts going up and down and across the river full of more bright colors.

Sunday morning Mrs. Branch and I went to the little stone church here in town, and the service consisted mostly of long drawn out hymns and psalms and intoned scripture lessons. The vicar read a sermon out of some book, and I could only understand about every seventh word. The curate was very handsome, but that's all I can say for him.

Sunday afternoon we went to tea with Mrs. Peirce, that friend of Mrs. Branch who cultivates celebrities. There wasn't anybody in particular there yesterday except Miss Bridges, the daughter of the poet-laureate. I have come to one conclusion, and that is that no matter *what* an American woman wears she is sure to look well dressed among these people. I have never *seen* such dreadful clothes. Just when the atmosphere was growing uncomfortably musical and highbrow, Mrs. Peirce's refreshing young son aged sixteen burst upon the scene, surrounded by a leaping, barking herd of dogs each of a different variety and size. I felt an immense relief.

Her place is next that of Sir Arthur Evans, the archeologist, who explores Crete, and we walked through his woods after tea. He has one little valley full of rhododendrons of all sorts of gorgeous shades, and then ever so many nooks and glens simply carpeted with bluebells. It is lovely, *lovely!* They say it was one of Shelley's favorite walks, and I can well believe anybody might write poetry there. It seems a pity there isn't more of a family to enjoy it. Sir Arthur is a widower without any children and spends most of his time in Crete.

In the evening we rode over to Abingdon to see the house we move into next week. One whole side of the house opens on to a terrace with tennis courts just below it, and beyond that a meadow which leads down to the river. The lilacs and trees are gorgeous. Sir George and Lady Mary Dashwood are perfectly charming. Sir George is a burly, bearded, hearty person and Lady Mary a ruddy, wholesome looking woman. They are entirely unpretentious in manner. They have had eleven children all together, and lost three sons in the war. Certainly no run out stock of the nobility there. They were having coffee on the terrace when we arrived and the curate was there too, just *exactly* like an English novel.

I haven't heard from you for a week and am anxious for news. Wish you were having as good a time as I am.

* *

The Grange Hostel,
Sutton Courtenay, Berks.
June 6, 1922.

It doesn't seem possible that we have been at this place almost two weeks. I have done nothing much but read and sew and play tennis. We take long walks in the evening, and discovered a rabbit warren the other night; dozens of rabbits went lippity, lippity, across the road and scattered into their holes just as we came up.

Sunday afternoon we went to tea at Mrs. Peirce's again and I hugged myself all afternoon, it was so exactly like an English novel. Tables set with tea under the trees, young men in flannels playing tennis and groups of people sitting around on cushions on the lawn watching them. Robert Bridges was there, and he has the most symmetrical face I have ever seen; you could turn one side over on to the other and it would exactly fit. A Miss Belloc was also there, who was, I gathered, the daughter of Hilaire Belloc, the essayist. Nobody else of much consequence, but very interesting as an English group. One of the men playing tennis had a wooden leg, but he managed quite well, and didn't seem to be at all self-conscious.

Have read nothing of consequence besides "Jean Christophe." Am making myself clothes instead; as Anne is so good at dressmaking I thought it was a good chance for me to begin to learn.

We move into the house day after to-morrow and almost at once Mrs. Branch leaves for France for a couple of weeks.

* *

June 9, 1922.

We are all moved in at the "Warren." We have linen sheets and a butler. Anne and I have rented a couple of bikes, very good ones. I expect we shall use them a lot.

The Warren, Abingdon, Berks,
June 11, 1922.

It is very hard to write you a sort of diary because all days have been more or less alike lately. The curate came to call on Saturday, and he is certainly on to his job. We murmured something about a canoe, and he said with alacrity that he would speak to the boathouse man in town about getting us one. We made a passing allusion to our need of practise in tennis, and he suggested quickly that we get the teacher at the near-by boys' school to come over and give us lessons. Then he 'phoned that evening and said he had seen about the canoe and gave us the address of the tennis man. Would we like people to call? Very well, he would see that they did.

We went to church last Sunday and a very liberal sermon was preached by a dear old vicar who must have been Irish from his accent; at least it seemed to me liberal for High Church Episcopalian—on the relation of theology to religion, comparing religion to the food we eat and theology to the chemical analysis of that food. Rather a good simile I thought.

It is raining to-day and the country needs it badly. Mrs. Branch has gone to Paris to meet Professor Branch and will be away a week or more.

* *

June 12, 1922.

I am playing tennis every day. We are having perfectly glorious weather but the country needs rain badly. The skylarks wake us up in the morning and the nightingales put us to sleep at night.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Backfire

I KNOW not how it is done, but this I know, that sometimes an Automobile doth send its spark in the Wrong Direction.

Once upon a time, which was a few days ago, a man set forth, he and his wife and his friend and his friend's wife, and they undertook a Little Ride in the Country in an Open Car. And they came upon a Railway Track, and there the Car stopped. And when they essayed to start it, then did the spark ignite the Gas, but it went not out so as to make the wheels go round, but it Back-fired.

And about that time I arrived.

Now, the manner of my arrival was this. I was on an Express Train, and we came thundering down the track, and we turned a curve, and we struck a Car that was Blazing. For the Back-fire had set fire to the car, so that the Cumbustible parts of it were aflame, and its mechanism did melt with Fervent Heat. And about the time it was Red Hot came the Whistle of our Train, and the people in the Car jumped out and held their breath and said a little prayer for us.

Now, I was in the very front Coach behind the Engine, when we suddenly bumped into that car at the rate of Forty Miles an Hour, and we picked it up, and tangled its mechanism in our running gear, so that the flame of the Blazing Gasoline was about my Coach, and upon my side of it. And we went through fire, even as did Elijah, but there were no horses on our chariot, and we stopped a little way this side of Heaven, though not so very far. And the Automobile was a few pounds of Junk, and we were scorched and battered, but able to limp to the next station where they gave us another Engine.

Now there was a man upon the train who lifted up his voice and said, The great Day of the Lord is near. Many shall run to and fro, and knowledge shall be increased.

And I said, Be silent. As for the speed, our train was not going too fast, and the Automobile was not going fast enough; and if there be any increase in Knowledge, thou hast been omitted in the distribution.

And I knew that I had the sympathy of the folk upon the train, for it was not a time in which men wanted to hear talk that darkened counsel by words without knowledge. And indeed it had been for a few moments a Terrifying Experience, and there were certain that cried out in fear. For we knew not what had occurred, but only that suddenly we were Enveloped in Flame, and it seemed as if we should have been consumed.

Now it occurred to me that it was probably some small defect in the mechanism, or in the lack of skill of him who handled it and got rattled, that that machine Backfired and balked, and a very little change in the one or the other would have taken that Car off the track and sent it humming down the road; whereas it became a Total Wreck, and very nearly spoiled the day for us.

And I said unto myself that I had known men whose spiritual mechanism has the same faulty adjustment, so that they Backfire when they should produce a good spark, and go steadily down the road. For there be wrecks that might be saved and perils that might be avoided if men would get a new Spark Plug in their intelligence or their disposition.

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NEW HAMPSHIRE UNIVERSALIST STATE CONVENTION

The Rev. Asa Mayo Bradley

The ninetieth annual session of the New Hampshire Universalist State Convention was held at Concord, Sept. 27 and 28, with a more than average voting representation. Vice-president Robert L. Whitney presided throughout the session. The welcome to the Capital City was extended by the mayor, Hon. Henry E. Chamberlin. Addresses were given by the Rev. Harold Marshall, D. D., representing the Universalist Publishing House, and the Rev. Lee S. McCollester, D. D., Dean of Crane Theological School. The occasional sermon was delivered by the Rev. F. L. Payson and followed by the communion service.

The Platform Meeting on the evening of the 27th was an occasion of interest and profit. Devotions led by the Rev. A. J. Cardall. Greetings from the Concord Ministerial Conference by the Rev. Raymond H. Huse, Methodist, of Concord. Address, "The Spiritual Possibilities of America," the Rev. Horace Blake Williams, Ph. D., pastor of St. Paul's Methodist Episcopal Church of Manchester. Offering for the Gunn Ministerial Relief Fund $42.45. Closing address, "The Dynamic Faith," the Rev. F. W. Perkins, D. D., Lynn, Mass.

The opening period of the 28th was devoted to a memorial service for the late Hon. Hosea W. Parker, for many years president of this Convention. The feature was an address by his life-long friend and co-worker in the Convention, Hon. Henry H. Metcalf, who briefly sketched his business career, and at greater length spoke appreciatively of his character, worth, and service. It was a fitting tribute in memory of him who had given his best through the years of a long and busy life in service through our Church, and who held so large a place in the affections of our people.

The last address of the session, and the briefest, also very much to the point, was on "Why a Universalist Church To-day," by Capt. Olin H. Chase, head of the local Layman's League. This bristled with suggestion and should have been discussed, but pressure of business prevented.

The report of the Executive Board emphasized the necessity for more funds to keep the work up to the present standard of efficiency. That of the treasurer told of a bequest of $4,000 which had been received from the estate of Abigail Bartlett of Deerfield, who had previously given the Convention $1,000. The Superintendent told graphically of his journeyings, and of the opportunities and needs of our field.

By direct vote of the Convention the constitution and by-laws are to be thoroughly overhauled. It was decided that an offering for Ministerial Relief be taken in all our churches the Sunday preceding the annual session of the Convention, and by the delegates turned in at the time of the Convention offering. Following the suggestion of the Superintendent a definite Home Missionary policy will be inaugurated to cover our own field. Quotas are to be reapportioned, and systematic effort made to hold our local work to high standard of excellence.

Resolutions were adopted expressing appreciation to our hosts and the speakers; praising the work of our State Superintendent and pledging co-operation; also a resolution of sorrow for the passing of our president, Hon. Hosea W. Parker.

The following officers were elected: President, Robert L. Whitney, Marlboro; vice-president, Geo. E. Danforth, Nashua; secretary, Rev. Asa M. Bradley, Kingston; treasurer, Robert N. French, Nashua; trustee for three years, Rev. Arnold S. Yantis, Manchester. Committee of Fellowship, Rev. C. B. Etsler, Claremont; Rev. F. W. Whippen, Kingston; Rev. A. J. Cardall, Portsmouth; H. A. Stevens, Manchester; F. S. Leonard, Hinsdale. Auditor, Capt. James H. Hunt, Nashua. Preacher of occasional sermon, Rev. Asa M. Bradley, alternate, Rev. H. A. Parkhurst. Meeting place for annual session of 1923, Portsmouth.

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NEW YORK STATE CONVENTION

The Rev. G. D. Walker, D. D.

The ninety-seventh session of the New York State Convention was called to order by the president, Rev. Harry Westbrook Reed, D. D., in the First Universalist Church, Syracuse, Oct. 4, at 7 p. m. After the appointment of sessional committees came a banquet, given by the Syracuse church. It was largely attended. Hurlburt W. Smith acted as toastmaster. The speakers were Dr. Sykes of St. Lawrence University, and Chancellor Flint of Syracuse University. The toastmaster also called upon the Rev. John Sayles of Buffalo.

The Convention reconvened Thursday at 9.30 in the church auditorium. The devotional service was conducted by the Rev. George C. Boorn and the Rev. B. B. Gibbs. The Credential Committee reported seventy-five delegates and sixty-four ministers and students present—the largest number reported present at the beginning of any session in many years.

During the forenoon the Executive Board and the various committees read their reports. The treasurer's report showed a substantial gain in the various funds. The State Convention Fund now totals $210,279.01, while the Ministers' Pension Fund is $86,557.77. These two funds, it was revealed, have grown very materially in the last few years and both of them will benefit greatly in the near future. The Ministers' Pension Fund is to be increased $250,000 while the hope was voiced that the permanent Convention Fund will reach a total of at least $500,000.

At 10.45 the Convention Church service was held. This consisted of an inspiring sermon by the Rev. W. W. Rose, his topic being, "So This Is Religion." The offering for the Ministers' Pension Fund amounted to $750.00. The communion service was conducted by the Rev. John M. Atwood, D. D.

The afternoon session was devoted largely to the report of the Committees on Resolutions and Official Reports. The Committee on Resolutions reported through the Rev. Herbert Frank Moulton, and resolutions were adopted thanking the people of the Syracuse church for their hospitality; demanding strict enforcement of the Volstead Law and approving the efforts of the Anti-Saloon League; endorsing the Christ Crusade and expressing appreciation of the work of the General Superintendent, Dr. Lowe; urging work for the religious education of youth, especially the training of our young people in the fundamental principles of our faith; committing the Convention to a more zealous missionary policy; inviting the Publishing House to send to the next Convention, not alone a speaker, but "some visible, concrete examples of its products to be displayed and sold;" asking the officers of the Convention to give special attention to the needs and calls of our rural churches, and our preachers, as far as possible, to take up some work at rural points; asking all Universalists of New York state to interest themselves in our denominational shrine at Murray Grove, and to attend the summer institutes there; urging that Universalists help to create a public sentiment for better moving pictures, and recommending that our churches make use of high class movies to create a taste for better pictures; thanking Rev. William Wallace Rose for his occasional sermon and requesting its publication in the *Leader;* commending the *Empire State Universalist,* requesting that each church appoint a church reporter, and that a free copy of the paper be sent to the officers of the departments of the church for one year.

The Committee on Official Reports reported through the Rev. L. C. Nichols. The following recommendations were adopted: commending the business administration of the Executive Board and especially the work of the treasurer, Mr. Randall; recommending that the policy of sending a team of well-qualified speakers to the various Associations be continued, that the Board of Trustees be authorized to select the speakers and finance the undertaking, and that the officers of the Associations co-operate; approving the change in name from Ministerial Relief and Pension Fund to Ministers' Pension Fund; approving the establishment in Sonyea of a Protestant chapel for the wards of the state, and recommending this cause to our churches; approving the constitution of the New York State Council of Churches recommended at the meeting of March 31, 1921, in New York City, and amended at the meeting of Sept. 21, 1922, at Utica, and declaring "that this body by this action of its duly authorized representatives hereby becomes a part of the New York State Council of Churches, and appoints (or authorizes to appoint) such delegates as are allotted to this body by said Constitution," and recommending that provision be made by our Finance Committee regarding our share of the proposed $10,000 budget; recommending that Universalists of the state heartily co-operate with the endeavor of the Trustees of the Theological School to provide adequate endowment to make possible the employment of an additional professor; recommending the creation of a permanent Commission on the Rural Church, to study conditions and make annual report.

The following officers were elected: President, Abram Zoller; vice-president, Rev. John M. Atwood, D. D.; secretary, Rev. G. Delbert Walker, D. D.; treasurer, Lynn S. Randall; trustees, Rev. Stanard Dow Butler, Heman Morris; Fellowship Committee, Rev. Charles Kramer, Rev. Herbert F. Moulton, Rev. L. C. Nichols, George H. Bowers, Fred B. Chapin; trustees of Clinton Liberal Institute, John I. Zoller, Alexander Martin, Prof. Edson Miles, S. Edgar George; preacher of occasional sermon, Rev. F. W. Betts, D. D.

The Rev. Harold Marshall, D.D., of Boston addressed the Convention, and in a very interesting manner outlined the work and plans of the Publishing House.

The evening session of the Convention was addressed by the Rev. Lewis Robinson of Albion and the Rev. L. O. Williams of Buffalo. These addresses were of very high order and created much valuable comment.

All in all the ninety-seventh annual session was a very satisfactory gathering of New York State Universalists. The attendance at all times was good and the interest and enthusiasm of the delegates marked.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE PARENT

A little child, with lessons all unlearned
And problems still unsolved, before me stands,
With tired puzzled face to me upturned.
She holds a slate within her outstretched hands;
"My sums are hard—I can not think to-night;
Dear father, won't you make the answers right?"

Thus do I come to Thee, great Master, dear;
My lessons too are hard; my brain is weak.
Life's problems still unsolved, the way not clear,
The answers wrong—Thy wisdom I would seek.
A tired, puzzled child, I pray to-night:
Here is my slate—Oh, make the answers right!

Dwight Franklin.

GREAT-GRANDMOTHER DARBY'S MAGIC APPLES

GREAT-GRANDMOTHER DARBY, with a big red apple in her hand, sat on the steps one bright October morning, waiting for Barbara—poor little Barbara who just couldn't seem to make friends. The door opened, and the little girl came out, looking very, very unhappy. Giving grandmother a despairing glance, she quite suddenly threw down her books and stormily announced:

"I'm not going to school to-day or—or ever again. I hate it, and the boys and girls and everything." Two tears popped out of Barbara's eyes and rolled angrily down her cheeks. "You know, grandmother, if I do go, I'll have to ask teacher to change my seat again. And I had it changed only last week. But Billy is worse sitting behind me than Tom was, and I can't stand it. Monday he tied my braids to the back of the seat, and when I got up to recite they nearly jerked my head off. And yesterday he dropped a grasshopper down my back. And oh, grandmother, it hopped just awful!"

At the remembrance such a look of horror spread over Barbara's face that grandmother Darby couldn't keep from smiling. "Never mind, little girl," she said cheerfully. "I have something here that will end all your troubles." Holding out the bright red apple, she continued: "Here it is. Run along to school now, or you'll be late."

"But, grandmother, just an apple couldn't end my troubles."

"It isn't just an apple; it's a magic apple," declared grandmother. "Give it to Biilly."

"To Billy!"

"Yes, to Billy. You won't need to have your seat changed if you give him the apple. Remember it's a magic apple."

Barbara's eyes opened wide. "It won't hurt him or kill him or anything?" she questioned in an awed voice.

"Of course not, child," laughed grandmother. "Just tell him it's a magic apple, and that it can't be peeled without falling all to pieces. Now run along; and be sure to do what I say."

Picking up her books, Barbara started down the street, with the mysterious apple held tight in one hand. As she hurried along she kept looking curiously at it. How could it be a magic apple when it looked so exactly like other apples?

When she reached the school room Billy was already in his seat. She must lose no time in enchanting Billy. "Here," she whispered, "is an apple. If you don't tease me, I'll give it to you at recess. It's a magic apple; you can't peel it without its going all to pieces."

"What!" cried Billy, so very loud that all the children turned to look.

"Wait till recess, and I'll show you," whispered Barbara, just as Miss Blake tapped the bell for school to start.

And Billy was good until recess, though once he nearly forgot, and started to dip the end of one of Barbara's long fair braids in his inkwell. It would have made a dandy paint brush, too.

But Billy earned the apple, and Barbara gave it to him out in the school yard. "Peel it quickly and see what happens," she urged.

"Hey, kids, come here!" he called. "See this apple. It looks just like an ordinary apple, but it ain't. No siree, it ain't. It's a magic apple; that's what. Why do I know it? 'Cause Barby-Two-Braids told me so. She says I can't peel this apple without it falling to pieces. Now watch me."

Then, with dozens of eyes watching eagerly, Billy began to peel the apple. Round and round he went until the skin came off in one long curly spiral, but the apple inside split immediately into quarters, then into eighths—eight clean-cut pieces, just as if they had been cut with a knife. "Oh," gasped Billy, "it was enchanted after all." Turning quickly to Barbara, "Where did you get it?" he cried.

"Yes, where did you get it?" "Can you get any more?" "I'll give you a dime for one." "Pooh, I'll give you a quarter." Barbara was surrounded by a group of excited children, all talking at once.

And from that day Barbara began to be popular in room 4.

"Oh, Barbara, can't you come over to my house and bring one of the magic apples? My mother says there couldn't be any such thing." This was only one of the many invitations that were showered upon her. Grandmother always cheerfully furnished the apples and Barbara always had a good time. The sensation the magic apples created made every visit a huge success, too. Barbara was making friends at last.

But where did the mysterious apples come from? Great-grandmother Darby refused to tell. "Wait," she said, "until Hallowe'en; then you'll find out." And one day great was the excitement in room 4 when

Barbara handed out invitations to a Hallowe'en party. And no wonder, for this is how they read:

"Please come to my party
And there you will see
How apples are cut up
So magically."

At 8 o'clock on Hallowe'en every one of the twenty-three children in room 4 was at Barbara's house. And Barbara's house was pitch dark all over except for a weird red glow that came from the big fireplace in the living room. And in front of this light sat a dark figure in tall pointed hat and long cape, muttering strange sounding words over a great black kettle she was stirring.

"Abracadabra dingledybat, abracadabra dingledybat."

Over and over she kept repeating the words.

Above the steaming kettle hung a big apple. All the members of room 4 kept their fascinated eyes on this, as they sat in a semi-circle about the fireplace. Though the witchlike figure had said never a word to them about it, each and every child felt certain that the charm was working. Inside the skin of that apple a mysterious something was at work even now cutting it to pieces. It was wonderful—almost unbelievable, in fact.

And now the charm seemed finished. The witch ceased her muttering and reached for the apple. "Just one thing more, and the charm will be complete," she cried. "Watch carefully now. If you do this well, you may forget all the rest." Producing a needle and long thread, she tied a big knot in the thread about three inches from the end. Then she said.

"First of all, stick the point of the needle into the stem end of the apple as near the center as you can. Then take a stitch through the apple to a spot on the skin about an inch down the side of the apple. Draw the thread very gently through, until the knot rests against the skin of the apple. Next stick your needle back into the same hole you brought it out of, and proceed to take another stitch to a spot a short distance farther down the apple.

"In this way blind-stitch all the way around the apple, making your last stitich end as close as possible to where the first stitch started, and where the knot with the three inches of thread sticks out of the apple. Now we have the thread completely around the apple under the skin—none of the stitches showing on the outside.

"Hold the apple firmly in one hand; then grasp, close to the skin, the two threads at the top of the apple and pull hard. As the thread tightens about the apple, it begins to cut through it, and finally, as it is pulled entirely out of the apple, it cuts it into halves —right through the core and all. So the first cut is made. In the same way you make as many more cuts as you like.

"Now," cried the witch, "you can all try it. Over in the corner, behind you, there is a large basket of apples and a cushion full of needles. Pick out nice big apples and start right in."

With a wild scramble room 4 searched for the apples in the dark corner. And while it was doing it, a strange thing happened. The witch disappeared from the room. Yes, entirely and utterly. Maybe she flew up the chimney.

"And she never told us what was in the kettle, either," exclaimed Barbara. "Or how many times to say the magic words," cried one of the others.

"But I guess I can sew the apple," declared Billy. "And that's all the charm you need, anyhow. Turn on the lights, Barbara, and see me do it."

And, sure enough, he did do it. Then they all made magic apples, until great-grandmother Darby appeared with a big platter full of jack-o'-lantern cookies—delicious spicy cookies with thick orange frosting and a face marked on each with chocolate. These they ate with cocoa, dipped from the witch's kettle. Yes, that's all there was in it—just cocoa with bits of marshmallow floating on top.

After the feast they ducked for apples in a big tub, told ghost stories in the dark, and altogether had a "perfectly lovely time." But best of all, when they went home each child proudly carried a magic apple that he had "charmed" all by himself.—*Edith Mitchell, in Continent.*

* * *

CONFIRMATION

("Getting out of bed should be a leisurely, not a hurried, process. The act of springing from bed is bad, because it accelerates the action of the heart suddenly after the period of repose." —The inevitable "Harley Street physician" as reported in a contemporary.)

Why arise with senseless haste?
Bed has got a pleasant taste;
Hurry would be most misplaced.

If they call you, never mind—
They will come again, you'll find;
Do not rush to draw the blind.

Why consult your window-pane?
Ten to one it's wet again:
If it's not, it's going to rain.

Do not look for joyous thrills
From the stuff the postman spills;
Let them lie—they're merely bills.

Breakfast? Cut it out, I say,
Lunch will do as well to-day;
Overeating doesn't pay.

And in fact I now recall
Days that tempted me to drawl
"Why on earth get up at all?"

And the answer, I decreed,
Was that, anyway, the deed
Wasn't one that called for speed.

Rise I might; but this affair
Needed some deliberate care—
Haste increased life's wear and tear.

Now, I'm rather pleased to see
I was right as right could be:
Harley Street agrees with me!

Lucio, in Manchester Guardian.

Young People's Christian Union

TWO CONVENTIONS

Yesterday and the day before I attended the Illinois and Indiana State Y. P. C. U. Conventions. In Indiana the young people met after the Convention of the Church had completed its work and many of the older people remained. In Illinois they met on Saturday and Sunday preceding the other State Conventions and a few of the older people came ahead of time.

Both of these, however, were young people's Conventions. The young people themselves were there, about a quarter of the state's membership in each case. They knew what they wanted to do, and they did it. Sometimes they asked the Director's advice, and if it seemed good to them they took it, and if it did not, they let it alone. The Young People's Christian Union is not like Mary's little lamb, patiently and thoughtlessly following a leader. It is a group of earnest young men and women who are thinking for themselves, differing among themselves, but loyally democratic in letting the majority rule. The advice of the older ones is listened to respectfully, but there is no one who speaks with authority, except it may be the authority of convincing argument.

Young people have been chosen to lead these two state organizations. The Nominating Committee in Indiana had the temerity to announce the age of each of its nominees. They ranged from nineteen to twenty-six with an average of twenty-one and a fraction. There was no announcement of ages in Illinois, but the average would be about the same, younger, if anything.

The Convention of the Church in Indiana is amending its constitution to change the time of meeting so as to allow the young people to continue to meet with their elders, but on Saturday, making possible a larger attendance of those who are in school. Such consideration is appreciated by the young people, calls forth greater loyalty now to the Church, and prepares the way for their larger service in later years.

This interest in the young people's work is largely due to John Foster Clifford of Connersville, who retires this year after long and faithful service as President of the Universalist Convention of Indiana, following several years as president of the Indiana Y. P. C. U.

In Illinois the Sunday morning worship closed with a consecration service. Around the altar there gathered first the newly elected officers of the Union, and then the other members—sixty of them in all. Then came the little children of the Sunday school who have their classes during the church hour and who come in each Sunday for the benediction. The rest of the congregation of over two hundred stood in their places; there was a prayer of consecration, one stanza of "Onward Christian Soldiers," and the benediction. So did the Church of to-day and the Church of to-morrow pledge once more their loyalty and love to God and His Kingdom on earth.

Uncle Walt

The young people of the Illinois Y. P. C. U. call Rev. Walter H. Macpherson, pastor at Joliet and host of the Illinois Convention, "Uncle Walt." During Sunday, when the young people were discussing their problems in conferences and devotional meetings, there were many references to what "Uncle Walt" had said to them when he gave the principal address at the banquet the night before. Blessed is the minister who can be "Uncle Walt," or be otherwise closely related to the young folks, for when, in later years, he shall rest from his labors, his works shall follow him in young lives inspired to stronger and finer manhood and womanhood.

In all my visits to many churches I have visited none where the congregation seems so thoroughly to pray and not merely to repeat the Lord's prayer, as here in Joliet where "Uncle Walt" teaches folks to pray "as John also taught his disciples."

* *

RAISING THE DEAD

"Why should it be thought a thing incredible with you that God should raise the dead?" He is doing it with the help of John M. Fogelsong, minister, and a few other loyal people in Bryan, O. This new recruit from the laity began his pastorate last March with eight people in the congregation. The church had been closed for several years, and was thought by its own people, by the community and by the State Convention to be dead. But now, after six months, congregations of seventy or eighty are the rule.

On Sept. 10 they started a Sunday school with four people present: the minister, his son and daughter and one of the faithful mothers in Israel. Four weeks later there were twenty enrolled, and every Sunday sees additions, although church services are held only every other Sunday and the minister is away half the time.

During this other half of his time, he is doing the same thing over at Lyons under very different conditions, in a small country community with only two churches. A week ago yesterday in this church dormant a few months ago, there were 150 at church in the morning, 125 at Sunday school and nearly 200 at the evening church service.

Last Tuesday night they organized Ohio's second new Y. P. C. U. for this convention year.

"How are the dead raised, and with what body do they come?" By the courage and faith of a man or a woman and the cooperation of loyal souls who are ready to live, and not die, for their faith. And dead churches come to life in growing Sunday schools and working Young People's Christian Unions, that there may surely be a living church to-morrow.

Stanley Manning,
Director of Young People's Work.
Joliet, Ill., Oct. 9.

For the Quiet Hour

Nothing parches the soul like selfishness. The heart that feeds upon itself grows old fast. Many of our fresh springs are in society, and he who thinks for others, prays for them, seeks to guide them aright, makes sacrifices on their behalf, renews his youth like the eagle.

W. L. Watkinson.

There should be a hill country in every life, some great up-towering peaks which dominate the common plain. There should be an upland district, where springs are born, and where rivers of inspiration have their birth. "I will lift up mine eyes unto the hills." The soul that knows no hills is sure to be oppressed with the monotony of the road. The inspiration to do little things comes from the presence of big things. It is amazing what dull trifles we can get through when a radiant love is near. A noble companionship glorifies the dingiest road. And what if that Companion be God? Then, surely, "the common round and daily task" have a light thrown upon them from "the beauty of His countenance." The "heavenlies" are our salvation and our defense. "His righteousness is like the great mountains." "The mountains bring forth peace unto His people."

J. H. Jowett.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

Emerson.

Perhaps when we understand things better, we shall present fewer petitions for this and that and the other, and just pray for what we can not fail to get if we pray aright—new life and power in the soul, and an unbroken confidence that, whatever may happen, God will be there, an all-sufficient helper. It is a glorious faith to believe that there is no storm in human life, and no possibility of future calamity or loneliness, in which we may not have such communion with our Father as to receive in our souls the assurance: "I will be there." If our souls are growing stronger in the high things of character, in their domination of circumstance, in their hold upon eternal values, herein lies our real encouragement.

T. Rhondda Williams.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

"If Christianity is false, we ought to suppress it; if Christianity is true we are bound to propagate it." (*Archbishop Whately.*)

* *

OUR FIRST KINDERGARTEN IN NORTH CAROLINA

I wish I could picture to you our busy little kindergarten as it was at Inman's Chapel during July and August. Any description of this mountain section known as the "Land of the Sky" that speaks of it merely as grand and beautiful can not possibly give the real impression.

This was an ideal place to study nature. Though these children had been over the trails many times, they never failed to tell something they had observed on the way to school, relative to birds, trees, or flowers. There were no sounds outside to disturb us such as street cars or automobiles. Nothing but the squeaking of the saw at the saw-mill near by, the tinkle of the cow-bells and an occasional honk of an automobile in the distance.

The kindergarten had been talked of long before it began and to those mountain people was a most wonderful thing. There were seventeen children enrolled with an average attendance of twelve or thirteen. Their ages ranged from four to seven years.

Some of the children being too young to come over the trails and creeks alone were brought by older brothers or sisters and they, too, were kept busy. Some were found to be quite apt in drawing. They were very shy and self conscious at first, but a brighter, cleaner, more winsome lot of children would be hard to find.

The morning exercises varied according to the needs of the hour. We usually had a good morning song, a prayer song and the flag salute. They very soon learned a number of motion songs and poems and came to have that unconscious grace and naturalness which is so charming in the dramatizing of children's stories. Nursery rhymes were new to most of them.

Then there was the work period. Their creative instinct seemed to be as deep as that of any group of children of similar age. It was wonderful what they could do in the way of free hand cutting, weaving, paper-folding, sewing and clay modeling.

The building of the Bible stories of Moses and Joseph on the sand table created much interest. Joseph, with his coat, crayoned with many colors, and his brothers made of clay, seemed quite realistic to them. No doubt those stories made an impression never to be forgotten. Book covers were made in which to preserve their work. These were taken home, put carefully away in a box or suitcase to be shown on special occasions. Little four-year-old Pauline said, "I'm doin' to have my book *tuffed* full, too."

Then there were the games which they had not been accustomed to having. Those mothers can not do much in the way of educating their children through play. They do not have the time even if they knew how, and since play is the most natural activity of children it was important that they have this privilege.

Deepest appreciation is felt for the abundance of kindergarten material donated. With the exception of one home-made table and the lack of floor room, we felt that we were as well equipped as any other kindergarten. I would like here to acknowledge a gift of money sent directly to me for the kindergarten work by Miss Anna Ray of Concord, Mich.

Too much can not be said in praise of Miss Powell's work there. The realization of the kindergarten was due largely to her untiring efforts. The wonderful results which we realized could not have been attained without the hearty response of both parents and children. For some parents it was no small effort to keep their children clothed and in their places at the appointed time.

I feel that it has been an inspiration to have a part in this work, and that it was well worth while. What has been done is only a beginning. The work should be continued, for there are still great opportunities in this field.

C. Louise French.

Concord, Michigan.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PENNSYLVANIA LETTER

Harold Gartley begins the new church year with a vigorous letter to all his schools, calling for new devotion.

He includes the first message of the new state worker, Miss Jennie Lois Ellis. A very interesting item is that which states that the Brooklyn school, of which Rev. George F. Morton is both pastor and superintendent, gained twenty-eight members last year, a percentage of fifty-seven.

* *

FAITHFULNESS AT MUNCIE

When a scholar has a perfect record at Muncie, Indiana, it means something, for the school has fifty-two sessions a year. Six scholars have thus honored themselves during the past twelve months, while five others have missed but one Sunday and then only for good reason.

* *

A COMMITTEE AT WORK

The Worcester Convention was greatly interested in week-day religious education and directed the Executive Committee to appoint a committee to study the matter and report next year at Providence. Fortunately Judge Galer was secured as chairman. Associated with him are Drs. Tomlinson, van Schaick and Huntley. The members are reading the most authoritative books on the subject and will visit schools in actual operation.

* *

THE SPIRIT IN MAINE

The Sunday School Convention at Auburn revealed that the people of the Pine Tree State are making progress and are ready for more. The record of their offerings for the past year was notable, showing that nearly every school was developing the missionary and philanthropic spirit.

Dr. Roderick J. Mooney was re-elected president and he will have the competent assistance of Miss Florence M. French as secretary and Miss F. Ella Bradley as treasurer.

We look for new schools in Maine and stronger old ones.

* *

NEW FOLKS FOR NEW YORK

"Many people there and they seemed extremely interested." That is a part of a fine report of a great convention held at Utica by the New York Universalist Sunday School Convention in October. After faithful service some of the old officers have been allowed to pass some of the burdens, though they are not excused from continued interest and service. Here is the new board: President, Mrs. W. J. Metz, Lockport; vice-president, Mr. Dayton Vogt, Buffalo; secretary, Miss Leah Wheeler, Bristol; treasurer, Mrs. Clara King, Syracuse.

* *

A FIELD WORKER FOR NEW HAMPSHIRE

Another state has taken a forward step in voting, at its Convention at Concord, to engage a field worker. Already Ohio, Massachusetts and Pennsylvania have their workers busy, and great things are expected of New Hampshire. The program was exceptionally fine. One of the interesting features was the institute period conducted by Mrs. Sarah Morgan Mercer and Mr. Carl Hempel, both of whom delivered evening addresses. The entire program was under the leadership of Rev. Harold Niles of Concord.

After several years of splendid service, the president, Rev. Harold Niles, and the treasurer, Miss Elsie Gaskin, felt it necessary to resign. The following officers were elected for the coming year: Mrs. Sarah Morgan Mercer, president; Mr. Edwin Morey, vice-president; Mrs. C. George Stevens, secretary; Mr. Edgar Walker, treasurer.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

Oct. 26-29. Florida Convention, De Funiak Springs.

Oct. 29-30. Centennial of First Church, Cambridge, Mass.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,792
Belpre, Ohio	2
North Weymouth, Mass.	2
Los Angeles, Cal.	2
Norwalk, Ohio	2
Total	1,800

CHRISTENINGS

Previously reported, 817. North Hatley, Quebec, 1. Total, 818.

PERSONAL

Rev. Leslie Clare Manchester, now in the winter colony at Cassadaga, Florida, will soon bring out a volume of poems, entitled "Palm Branches."

California

Los Angeles.—Rev. C. Ellwood Nash, D. D., pastor. We rallied, we roll-called, we home-came, and we had a good time. The date was, however, rather early for us, and we hadn't as much notice of the general plans as would have been best. Our season has opened auspiciously, congregations rather above par, departments all alive. We received two members into fellowship Oct. 1.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. Rally Day, carefully prepared for, was a success, although many are even yet lured to the nearby shores and country by fine weather. As the Rev. Gus. Leining takes up his work in our Danbury church, Miss Ruth Downing begins her preparation for missionary work. Thus she keeps up a fine tradition of long standing. From the ten square miles of which St. Paul's is the center have come not less than thirteen ministers in the last thirty years. Of this number two have died. All the rest are hard at work for the denomination. Only one is serving another denomination (the Unitarian). Can any equal area of Universalist territory equal this record? Nineteen members of this parish spent a week or more of the summer at summer schools of religion. All will render valuable service as a result. The Senior Y. P. C. U. organized last spring is much alive. It advertises its sincerity and devotion by attending church service in a body.

Indiana

Indianapolis.—Rev. Edwin Cunningham, pastor. Rally Day, Oct. 9, was the biggest in numbers and the best in spirit ever held in the Central Church. Promotion exercises were held in the Sunday school. Mr. Robinson spoke at the morning service in behalf of Lombard College. The sermon was by Mr. Cunningham. Communion service followed. Many out of town members were back, and a basket dinner was held in the dining rooms. A program of music and speeches followed.

Maine

Livermore (Bretton's Mills).—Rev. G. W. Sias, minister. This parish is to entertain the Oxford Association Oct. 25 and 26.

Rockland.—Rev. John M. Ratcliff, pastor. The vacation month was not a period of idleness. The church vestry was redecorated, the parsonage repaired and painted and other parts of our property put in good order. "The Flower Market," an outdoor bazar, given by the Chapin Class, transformed our tennis courts into a flower garden, and the result was not only a pleasing artistic affect, but also an enriched treasury. Our church has a leading part in the recreational life of the community. The boys' work during the summer, a series of hikes, outings and camping trips, has attracted much attention. A number of our people were active workers in the establishment of a public playground, and our pastor served as president of the local playground association. The autumn work began on Sept. 3 with renewed interest. Seventeen delegates at our State Convention, a record opening night for our series of parish suppers, new workers and increased attendance in the Sunday school, and extensive programs planned by each auxiliary help to make the year's beginning very encouraging. A reception to the public school teachers of the city, a Roger's production by the young people, the observance of Laymen's Sunday, and the celebration of the eightieth anniversary of the organization of our church are the chief events on the October calendar. The Rockland church will entertain the State Convention in 1923.

Massachusetts

Cambridge, Porter Square.—Rev. L. R. Paige, pastor. The Universalist Comrades elected Chas. H. Fosgate as their president on Thursday evening, Oct. 5, Raymond Ste rns having removed from the city. The Comrades will have charge of a table at our annual fair Dec. 6 and 7. Following the business of the meeting W. H. Robinson of Somerville gave an illustrated talk on the Canadian Rockies and Alaska. The Comrades will attend the first dinner of the Associated Men's Clubs of North Cambridge, Thursday evening, Oct. 26, at St. James Parish House. District Attorney E. P. Saltonstall is to be the speaker. Sunday, Oct. 22, will be Layman's Sunday at our church. Hon. Geo. H. Carter, ex-mayor of Chelsea and a prominent Boston business man, will be one of the speakers. Our evening services continue to draw good audiences, Mr. Paige discussing "Should the United States Go into the Turkish Problem" as his subject on Sunday, Oct. 8. The Masonic Club of Cambridge Order of Eastern Star, and other Masonic bodies will attend our church in a body on Sunday, Oct. 29.

North Weymouth.—Rev. Roger L. Marble, pastor. The quarterly church meeting was held on Sept. 28. The pastor gave a talk on the first chapter of "Universalism and the Universalist Church," by Dr. Adams. It is planned to follow this with talks on the succeeding chapters at future meetings. Sunday, Oct. 8, the chairman of the Parish Committee and his wife became members of the church by baptism. At church school, the pastor was presented with a large bouquet of pink carnations in recognition of his birthday. The monthly evening service was resumed Oct. 8. At these services, special music is always provided and the pastor preaches on some distinctive phase of Universalism. On Oct. 9, the Mission Circle met and entertained Mrs. Wilmer, state treasurer of the W. U. M. S. The Y. P. C. U. is displaying the State Banner for increase of membership, awarded to them at Grove Hall Convention.

Springfield, Second.—Rev. Elmer D. Colcord, pastor. We opened for the year's work with a large attendance at both church and Sunday school. Ferry Beach attracted many of our people this summer, including the pastor. During the vacation period a new roof of gray asbestos slate was put on the church. We conducted a food and luncheon booth at the Eastern States Industrial and Agricultural Exposition recently held in Springfield. We served thousands of people and lived up to our reputation of "good food at fair prices, served with a smile." Our Young People's Christian Union was awarded the Massachusetts Efficiency Banner at the Grove Hall Convention. Four years ago we had no Union. When we started ours was the only Union west of Worcester in Massachusetts. From a handful of young folks in the winter of 1918 to second place in 1921 and first place among all the Unions of the state in 1922—just four years—is our speed. It is just another indication of the general advance and progress all along the line which this church has had.

Lowell, Grace.—Rev. E. C. Downey, pastor. An appeal for attendance Rally Sunday was sent out. We had a large attendance both at church and at the Sunday school. The choir has special

usic and we held a "Story Sunday" for the Sunday school. Two new families ere added to the church roll and several ew scholars to the Sunday school.

Minnesota

Anoka.—The Mission Circle of this hurch has had a successful year. Among he activities were a chicken-pie supper and ale in November, an Easter supper and ale, a picnic, and various entertainments. They have contributed to the state work 15, and receipts from various sources were $807.19.

Ohio

Norwalk.—Rev. W. W. Betts, pastor. After two months vacation services were resumed Sept. 3 with a good attendance. Two young people, high school graduates in June, were received into membership, making a total of twenty-five for the year just ending. During his first year of service here Mr. Betts and his wife and family have won a host of friends among our own people and in the community, and we are glad to announce that hereafter preaching services will be held every Sunday morning, instead of twice a month as formerly. Oct. 4 the W. U. M. A. held its first meeting of the season at the beautiful country home of Mrs. G. W. Whitlock, over thirty members attending. Business, mission study, a social hour and refreshments filled the afternoon. Miss Effie Danforth, mission study chairman, provided a most interesting program on "Building with India." The Christmas bazar will be held Dec. 2, and the pledge to the church expense budget will be materially increased. Sunday School Rally Day was observed Oct. 8. The missionary educational program is used in our school with profit to all. Dec. 15 will be the fiftieth anniversary of the founding of the Norwalk church and plans are in progress to celebrate this occasion in a fitting manner.

Cuba.—Rev. W. R. Rowland, pastor. This church has suffered a great loss in the death of Mrs. Mary Ellen Clevenger, "Aunt Mary Ellen" to all. By the terms of her will $3,000 has been placed in the trustees' hands for renovating the interior of the church. There will be an additional heating plant installed and the walls of the auditorium will be redecorated and the church reseated with modern pews. The committee has been chosen to do the work. This is one of the finest church plants in Clinton County.

Blanchester.—Rev. W. R. Rowland, pastor. The fall and winter program is well under way. Features are the mission study class of the Y. P. C. U. meeting every week, the mission study for both men and women under Alliance auspices. We are using in both classes the three books and much other material on India, magazine articles, pictures, etc. The mid-week meetings are largely attended. Rally Day was a great occasion.

Farmers Station.—Rev. W. R. Rowland, pastor. Here met the eightieth annual session of the Ballou Association holding over Sunday, Sept. 24. The Ministerial Relief offering was $55, the Ohayo Kindergarten pledges were over $75. The Sunday school continues good. A series of meetings will begin here on Oct. 22.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. On Sept. 21 the Daughters' Circle held a covered dish supper in the parish house, at which forty-nine were present of members and guests. At the business meeting the season's work was planned. The Ladies' Circle served luncheon Sept. 26 and 27 at the Connecticut Valley Fair and earned a considerable sum.

* *

BOSTON MINISTERS' MEETING

At the Boston Ministers' Meeting, Oct. 23, the speaker will be Rev. Abraham M. Rihbany of the Church of the Disciples, Boston; subject, "The Crisis in the Near East."

* *

THOSE CLASSIC NAMES

Classic names abound in New York state, causing the State Superintendent to suspect "classic indigestion."

I wonder what he would say about a section of Ohio that has these names: Palestine. Lebanon. Bethany. Bethel. Jericho. Mt. Carmel. Sharon. Pisgah. Shiloh. Mt. Nebo. Zoar. Goshen.

W. E. Leavitt.

* *

OLD COLONY ASSOCIATION

The Association met at the Plymouth church, Sept. 29. The sermon was by Rev. John B. Reardon, Quincy. Rev. W. P. Farnsworth, Stoughton, and Rev. C. E. Butterworth, Brockton, gave addresses. The Director of Community Service of Plymouth spoke interestingly on "The Religious Value of Recreation." It is planned to hold the annual meeting at Weymouth First, in December.

* *

HOW TO PRODUCE A PLAY

A nativity play, "The Pageant of the Star," will be a dramatic satellite around which will revolve this winter the activities of a school for religious drama under the direction of the Community Service of Boston.

Courses have been arranged especially for the purpose of teaching Sunday school teachers, superintendents, and interested laymen and laywomen how to produce plays, Biblical and otherwise. The school will be unique in that it will have experts, not only in acting, but also in the making of scenes, designing of costumes, and in stage lighting. The laboratory where all this romance is to carry on will be called the Community Service Workshop, and will be located at 739 Boylston St., under the direction of Miss Joy Higgins.

Those who stand behind this undertaking, including Professor George Baker of Harvard University, believe the time has come when real art should be applied to every production put on by churches, no matter how simple the story or how young the performers. Acting, lighting, colors, costumes, should be harmonized and made into a beautiful picture.

With this high standard in view the services of Mr. Oliver Larkin, instructor in art at Harvard, have been secured. He has recently returned from Europe, where he studied stage art in many lands. Miss Grace W. Ripley, well known for her beautiful costumes created by tie dying and by other methods, will give lessons in stage costuming. Mr. Daniel Brewster, of the Boston Normal Art School, will instruct in color and design, and Mr. Monroe R. Pevear will give the rudiments of stage and hall lighting. The school opens Nov. 6, at 739 Boylston Street.

* *

UNIVERSALIST CLUB OF BOSTON

The Universalist Club will open its series of monthly dinners, starting Monday evening, Nov. 13, at Hotel Bellevue. The Club will celebrate its fiftieth anniversary this winter. An interesting program has been prepared this season and some of the best speakers in the East have been secured. Club membership costs $8 yearly and we are pleased to extend an invitation to all Universalist men to join us. Write our secretary, Mr. V. A. Sears, 53 State Street, for information regarding the Club.

William R. Thomson.

* *

DEATH OF REV. THOMAS ROSCOE

Rev. Thomas Roscoe, of Norwell, Mass., died at the home of his son in Medford, Mass., Oct. 10, at the age of seventy-two. Funeral services were held at the home of the son, in Medford, Friday, Oct. 13.

* *

WEST VIRGINIA

The West Virginia Conference met for the 1922 session with the Fork Ridge church. It opened with a Y. P. C. U. session led by Miss Sybil Reppert of Buchkannon, who was later appointed Y. P. C. U. superintendent for West Virginia. This was on Thursday evening, Aug. 31. Sessions of the conference were held till Sunday evening. There were attendants from Wheeling, Moundsville, Cameron, Hundred, Glen Easton, and Fork Ridge. The Fork Ridge church voted to pay $500 toward the salary of a West Virginian Superintendent if the General Convention would place one in the field. It was a Conference full of determination and pep. A big storm prevented several from attending from the south part of the state. The officers elected for the coming year were: President, Wallace Crouch of Moundsville; secretary, Miss Eva Terrill, Glen Easton; treasurer, John Richea, Glen Easton; vice-president, Millard Hubbs of Fork Ridge. The preachers were Rev. Harry Taylor of the Unitarian Church at

Wheeling and Rev. W. R. Rowland of Blanchester, Ohio.

While the Conference was in session at Fork Ridge there was a great rain in the valley above Wyatt, one hundred miles south, where we have our second church building. The valley was flooded and the interior of our church received great damage, and the organ was ruined. The writer was called over on Oct. 2, and found the few members engaged in rehabilitation. The Conference has luckily a small fund and will aid Wyatt. Here there are wonderful possibilities for the church.

* *

NEW LEAFLETS

"He Is a Man, My Brother," Henry Nehemiah Dodge.

"A Healing Prayer," Rev. L. O. Williams.

"The Gospel for All Men" (reprint), Rev. John Coleman Adams, D. D.

These are all free, upon request to the W. N. M. A., 176 Newbury St., Boston, Mass.

* *

PASADENA OLD AND NEW

It has been called to my attention that in the report of the laying of the cornerstone of our new church printed in the *Leader* several weeks ago no mention was made of the important part that the Rev. Florence Kollock Crooker had in the establishing and early fostering of the Universalist church in Pasadena. At the meeting in question Mrs. Crooker was given full credit, and it is a serious oversight that her name did not appear prominently in the report.

The first paragraph of the official minutes of the parish reads as follows: "On the 31st day of March 1886 Mr. A. G. Throop, of Los Angeles, accompanied by the Rev. Florence Kollock, of Chicago, drove out to Pasadena to find how many persons in the vicinity were in favor of Universalist meetings. The number being sufficient to warrant such movement Williams Hall was secured for April 18th and Miss Kollock preached the first sermon." As a matter of fact some other Universalist had preached in Pasadena a year before, but this visit of Father Throop and Miss Kollock was the first movement toward establishing a Universalist church in Pasadena. Miss Kollock preached three successive Sunday afternoons, Dr. Demorest on May 9, the Rev. Mr. Fay on May 16 and Miss Kollock again on May 23, at which time a parish was organized and formally launched.

Very early in these activities appeared Dr. E. L. Conger (then sojourning in Pasadena in quest of health), and after a brief term of service by the Rev. E. L. Briggs, of Iowa, Dr. Conger was called as pastor, in which office he remained until 1894. In 1893 Miss Kollock was called from Englewood to be associate pastor and the following year she was chosen "resident" pastor, Dr. Conger being employed as "missionary pastor" to devote his time to church extension throughout the state. Miss Kollock resigned in May, 1895, leaving behind an enviable record and a host of friends—many of whom survive and are as loyal to Mrs. Crooker as in the roseate days of her Pasadena triumphs.

Carl F. Henry.

* *

MASSACHUSETTS CHAPTER OF COMRADES

Nehemiah was a builder, a leader and master of men, he could fight and hit hard. He could watch as well as pray. The Universalist Comrades are enrolling men of this type, men who compose our church boards, who build our churches, who give to the poor, who pour out their energies working in the Church of the Living God. Americans are masters of business organizations extending into many varied lines of trade. Why should not the Church capitalize this wonderful power? The Universalist Comrades, an organization of devoted men, is doing this very thing in many parishes in Masachusetts. Has your church a Chapter of Universalist Comrades If not, why not? Let your parish board of trustees consider this matter. We are glad to help in any way, either by sending our literature or if you desire one of our officers to confer on the situation in your church. Prayer, we want that, we believe in it with all our hearts, but let us back it up with action and help to lay the walls of the greater Universalist Church of tomorrow.

W. R. Thomson, President.

* *

Notices

INDIANA SUNDAY SCHOOL CONVENTION

Proposal of Amendment

At the coming session of the Indiana Sunday School Convention at Oaklandon in October, the following proposed amendment to the Constitution will be acted upon:

In Article IX change the words "shall be held at the same time and place as the Universalist Convention of Indiana" to "shall be held at a separate time and place from the Universalist Convention of Indiana."

Jessie Eubank, Secretary.

* *

ALABAMA STATE CONVENTION

The Alabama Universalist Convention will hold its annual session at Brewton, Ala., Nov. 3-5. This will be the first meeting in the beautiful remodeled church building, and the people of the parish will welcome and royally entertain all visiting friends. Representatives of various denominational interests will be with us. Send name to undersigned for assignment of house. Come and bring others with you.

H. T. Crumpton, Secretary.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-Year Conference will be held in the Church of the Redeemer, Hartford, on Wednesday, Nov. 8, 1922, afternoon and evening. A splendid program is assured. A cordial invitation is herewith extended to all the friends of the faith to attend.

Theodore A. Fischer, Secretary.

* *

NOTICE

Due notice is hereby given that at the next regular session of the Alabama Universalist Convention to be held in Brewton, Nov 3-5, an entirely new constitution will be presented for adoption.

Committee on New Constitution.

FLORIDA STATE CONVENTION

The Florida Universalist State Convention wi hold its annual sessions in the Univer alist church De Funiak Springs, commencing Thursday even Oct. 26, and concluding with the Sunday servic Oct. 29.

The program can not be definitely anno nced this time, but it is practically certain to have speakers some of our leading denominational leader

A cordial invitation is hereby extended to frien and all Universalists to be with us at that time.

A. Arnold Ross, Pastor.

* *

CONNECTICUT FELLOWSHIP COMMITTE

The Committee of Fellowship of the Connecticu Universalist Convention will convene at the Universalist church in Bridgeport, Conn., Oct. 23, 192 at 10 a. m., for the examination of Mr. Gustav Leining "as to his fitness in purpose, character an abilit es for the ministry of the Universalist church.'

Hal T. Kearns, Secretary.

* *

MASSACHUSETTS CHAPTER OF COMRADES

The Massachusetts State Chapter of Comrade desires to offer its services to the men of any of ou churches who are contemplating the formation o a local chapter. Our officers will be glad to explai our method of organization, our aims and program We want to place an active Comrades' organizatio in every church in the state.

William R. Thomson, President.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individual or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars o yen. This is a more convenient form for small sum than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

* *

DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives o every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year The Committee submitted its report and the following special days were approved by the Council.

1922

September 24. Rally Day.
October 15 or 22. Laymen's Day.
November 5. All Souls Sunday.*
November 12. Japan Sunday.*
November 26. Thanksgiving Sunday.
December 24. Christmas Sunday.

1923

January 28. Young People's Day.
February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

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*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday and the offering taken at that time.

* *

Married

MacAllaster-Buck.—In Acton, Mass., Sept. 2 by Rev. C. L. Paddock, Fred T. MacAllaster and Mabel E. W. Buck, both of Boston.

Blackmer-Moore.—In South Acton, Mass. Sept. 30, by Rev. C. L. Paddock, John Wesley Blackmer and Blanche Edna Moore, both of Orange, Mass

Nelson-Howe.—At North Salem, N. Y., Sept 30, by Rev. Clarence J. Harris of Washington Heights Rev. Frederic T. Nelson and Laura Howe.

Obituary

Mrs. A. B. Curtis

Mrs. Mary Christie Curtis, wife of Rev. A. B. urtis of Jackson, Mich., formerly a professor in ufts College, passed away at the Presbyterian ospital in Chicago, on Sept. 26, aged fifty-three ears. Dr. and Mrs. Curtis have been married most one-third of a century. Besides her hubsand e leaves four children, one grandson and many iends to mourn her departure.

Mrs. Louise Brewster Sanford

After a brief illness, on Sept. 19, at the home of r daughter, Abigail C. Doremus, in Schenectady, ew York, occurred the death of Mrs. Louise Brewer Sanford. Mrs. Sanford spent the early years of r life in northern New York, later with her family oving to Albany, where she and her husband were ost devoted in the work of the Universalist church that city. After the death of her husband she oved to Massachusetts and, during the pastorate Dr. Sykes, became a member of the First Parish hurch in Malden.

Mrs. Sanford was a woman of the choicest character nd her life was an exemplification of the beautiful ith which she cherished. When her health peritted, she never failed to worship at the altar of her urch in its Sunday services and was always present the social gatherings of the parish. Though far dvanced in years, she ever remained young in spirit nd was eager to impart the faith that sustained and rightened her life to all with whom she came in conact. She is survived by four children, Roscoe C. anford, of Ogdensburg, N. Y., Waldo H. Sanford, f Colfax, Iowa, Rollin B. Sanford of Albany, N. Y., nd Abigail C. Doremus of Schenectady, N. Y.

R. E. S.

Mrs. William Parker

Suzzanna Green, who, at the age of twenty-one, beame Mrs. Wm. Parker, was born in Lincolnshire, ngland, in 1846. The marriage of this young couple as solemnized by the famous English preacher, . H. Spurgeon, in his church in London in 1867.

Before 1870 Mr and Mrs. Parker had arrived in e United States and had chosen Detroit, Mich., r their home. Both became converted to Uniersalism, attending services under Dr. Rexford and r. McCollester.

Mrs. Parker gave all the time she could spare from rowing family to promoting the interests of the adies' Union. Her cheerful viewpoint of life helped thers. She was always prompt and regular in church ttendance, and courageous when sorrow came in the eath of a beautiful daughter, grown to young omanhood.

A visit to her old English home, in company with er husband, both loyal Americans and Universalists, as a happy incident in her life. At the recent Balmore Convention she accompanied Mr. Parker, who as a delegate. They extended their trip, remaining Florida during the winter.

Her husband, a son, and three daughters survive er, all loyal members and church attendants.

Rev. C. F. Patterson conducted the funeral services.

B. D. T.

Mrs. Harriet E. Raynale

Mrs. Harriet E. Raynale was born in 1845 in Clarkton, Mich. She married S. B. Raynale, and was left widow with one son quite early in life. She devoted hese long years to her son, her church and to patriotic nd literary societies. She was one of the original rganizers of the Detroit church society, also member f all its organizations or societies and president of everal at various times.

She was also active in many societies not conected with the church, including the Red Cross.

Her only son, E. M. Raynale, who survives, is a oyal, active member of our church. Burial took place t her birthplace, Clarkston, Mich.

B. D. T.

Mrs. Lloyd N. Allen

Hattie L. Pelsue, daughter of Mr. and Mrs. James . Pelsue, was born at North Stockholm, N. Y., in 856. She came to Detroit, Mich., in 1883, and united ith the Church of Our Father by letter from the Universalist Church of Potsdam, N. Y.

Her marriage to Mr. Lloyd N. Allen occurred in Detroit, in 1885. A son, Earl, died in 1911, aged twenty years. A daughter, Ruby (Mrs. Frederick G. Jones of Painesville, Ohio), survives her.

Mrs. Allen was active in work and regular in attendance from the early days until a fortnight before her death, which took place while on a visit to the home of her sister-in-law, Mrs. Nannie Allen Thorpe, of Detroit.

Her generosity encircled many young people. The Y. P. C. U. never failed to meet with a response from her in their undertakings. Many times she sacrificed personal ease or luxury for others' benefit, and found true happiness.

Funeral services were held in the church house, the pastor, Rev. Charles Patterson, officiating. The Ladies' Union, in which she had been one of the most loyal workers, attended in a body.

B. D. T.

Mrs. Angela M. Hodsdon

Dying in her ninety-first year, choir leader until she was eighty, all her life dedicated to the service of the church, Miss Angela M. Hodsdon, of Belfast, Me., was a remarkable woman. Her father, Rev. Frederick A. Hodsdon, was for some years pastor of the Belfast Universalist Church, beginning his service in 1844 and coming again after an interval in 1859.

In her earlier years Miss Hodsdon sang in many of the well-known churches of Boston, was for over twenty-five years a member of the Handel-Haydn Club and for years taught both instrumental and vocal music in Boston.

Dr. Ashley A. Smith of Bangor officiated at the funeral and the interment was in the Belfast Cemetery.

Miss J. Ida Dodd

On Sept. 15, 1922, Miss J. Ida Dodd of Newark, N. J., passed to her reward. All her long and beautiful life she had been a member of the Church of the Redeemer. She taught in its Sunday school, was a member of its Ladies' Aid Society and years ago helped to found its Young People's Christian Union. She was very active in the Metropolitan Woman's Alliance in the days of her prime, and had a host of friends among the Universalists of the Metropolitan region. Her father and mother, Mr. and Mrs. David C. Dodd, were Universalists in Newark three-quarters of a century ago when to be a Universalist meant social ostracism, but they were proud to suffer for conviction's sake, and their pride and loyalty found full expression in their daughter. If it had not been for Miss Dodd and her devoted sister, Mrs. Robert Stoutenburgh, the Church of the Redeemer might not be in existence to-day. They ralled around its pastor and held up his hands in the critical years. Miss Dodd was a genial soul, always looking on the bright side and ever cheering the young. Her daily life was her religion. Like Dorcas, she was ever doing good. She will be keenly missed, and there is no one to take her place. She was the last of her family, but the mantle of her faithfulness has fallen on the shoulders of relatives whose devotion to the church will testify the great love they bore her. The funeral services were held at the residence of her niece, Mrs. James D. Bailey, where she made her home. Rev. Henry R. Rose, D. D., officiated.

H. R. R.

Mrs. Mary Ellen Clevenger

Mrs. Mary Ellen Clevenger died in Wilmington, Ohio, Aug. 13, in her eighty-sixth year. She was the daughter of John and Mary Mitchell, both of whom died when she was six years old. Feb. 21, 1856, she married Peter C. Clevenger, who died in 1910. One son was born to them, J. Randolph Clevenger of Wilmington.

Mrs. Clevenger was a loyal Universalist, a faithful worker in the Cuba church for many years. She was a liberal contributor to the Woman's Missionary Alliance, and left bequests to the Cuba church and to the Publishing House.

Funeral services were conducted at her home, Aug. 16, by her pastor, Rev. W. R. Rowland.

Mrs. A. Augusta Cooke

Mrs. Amoretta Augusta Cooke died at Washington, D. C., Sept. 23, in her eighty-third year. Born at Bernardston, Mass., she spent her girlhood in Springfield, Mass. She was married at an early age to Charles H. Thilleo, after his death to Philip B. Ayer, and after the death of Mr. Ayer to David B. Cooke of Chicago.

For years she was associated with St. Paul's Church, Chicago, serving as pianist in the Sunday school and helping with the church music. In 1906 she removed to Washington, at once joining our church there and taking an active interest in the various church organizations.

Funeral services were held at Washington, conducted by Dr. John van Schaick, Jr. Interment was at Oakwood, Chicago. Few more helpful, intelligent, co-operative Universalists have ever served our cause. She kept the vivacity and charm of youth to the end of her life.

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When I will be practically to say,
Considerable like I have been before.
Why, then, get up? Why wash, why eat, why pray?
—Oh, leave me lay!

I hadn't ought to want things different
To what transpires every single day;
But I keep wishing that I could of went
From this heart-rendering dulness quite away.
And yet, why move, there's always rent to pay.
—Oh, leave me lay.

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